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BAPTIST MISSIONARY MAGAZINE.

Vol. 16.

March, 1836.

No. 3.

TABLE OF MISSIONS, STATIONS, &c.,

Under the direction of the American Baptist Board of Foreign Missions.

January 1, 1836.

Missions.	Stations.	First occupied.	Preachers.	Printers.	Teachers and As'ts.	Female Miss. and Assistants.	Native Preachers.	Native Teachers and Assistants.	Churches.	Members.	Schools.	Scholars.
IN ASIA.												
*Burmah	Rangoon	1813	a 2		a 2	b2 64	1	93				a One of these is attached to the Karen Mission.
"	†Ava	1822	1		1	b2 62	1	13	1	14		b Several of the nat. pr. and as. are temporarily absent.
"	Maulmein	1827	2 c4		6	2 5	1	2354	3	103		c One is also a preacher. Several of the printers and their families are about to repair to other Stations.
Karens and Talings	Tavoy	1822	2		3	5	1	d213	e1	50?		d Including Burmans, Karens and Foreigners, who had been baptized at the Station prior to the close of 1834.
"	Chummerah	1829	1		1		1	d140	1	20		e Three Burman schools and one English school are also taught at Tavoy, besides several Karen schools at out-stations.
"	Mergui	1832					2	1 ?				f In Nov. 1835.
"	Maubee	1833			1		1	d 33				g Under the immediate direction of the Exec. Com. N. York State Convention.
"	Newville	1833					1	d 36				h Who is also a preacher.
†Siam	Bankok	1833	1		1						1	i The hostility to Christianity manifested here may lead to a removal of this Station.
§Chinese	"	1835	1			1	1	6				
Arracan	Kyook Phyoo	"	1		1							
Shans	Sudiya	"	1		1							
Telinga people												
IN AFRICA.												
West Africa	Caldwell	"	1								1	55
"	Millsburg	"	2									
IN EUROPE.												
†France	Paris	1833	1		1			10				
"	Bertry	1835			1			20				
"	Hamburg	"			1	1	1	13				
Germany	Hamburg	"										
IN N. AMERICA.												
Haiti	Port au Prince	"	1									
Cherokees E. of Miss.	Valley Towns	1818	1		2	3	1	f252	1			
"	Amohee	1835				1		23				
Oneidas, &c.	Tonawanda	1821	g 1		1	2	1	30	1	30		
Ottawas	Thomas	"	1		2	2	1	24	2	35		
Ojibwas	Sault de Ste. Marie	1828	2		3	3	1	25	2	37		
Shawanoes	Shawanoe	1831	2 h1	1	3	1	1	20	1	?		
Western Creeks	Ebenezer	"	1		2	1	1	80	1	12		
Western Cherokees	(i)Hopewell	1831	1		2		1	21				
Otoes and Omahas	Near Bellevue	1833	1		3					9		
Delawares	Near Shawanoe	"			1	1				44		
Choctaws	Choctaw Agency	1834			1	1				1		
"	Bethlehem	1835	1									
"	Bethel	"			1							
**Putawatomes												

* Two preachers and three female missionaries are on their way to join the Burman Mission.

† Suspended in 1829: resumed in 1833.

‡ Two preachers, one of them a printer, and their wives, are on their way to this Mission.

§ One preacher and his wife on their way to the Mission.

|| Two preachers and one female missionary on their way to commence the Mission.

¶ Two preachers and their wives have lately gone to join the Mission.

** Formerly established at Carey: to be recommenced as soon as the tribe shall be located.

SUMMARY.

According to the preceding Table, there are under the direction of the Board, Missions, 22; Stations, 30; Preachers, 28; Printers, 5, of whom 2 are also preachers; Teachers and Assistants, 4; Female Missionaries and Assistants, 35; Native Preachers, 15; Native Teachers and Assistants, 22, = 109; On their way to Missions, Preachers, 9, of whom 1 is a printer; Female Missionaries and assistants, 9 = 18; Whole number of missionaries and assistants, 127; Churches, 21; Members, 1406; Schools, 20; Scholars, 409. In consequence, however, of partial returns from some of the stations, the Table exhibits an incomplete view of the number of schools and scholars. The whole number of scholars is estimated at nearly 1000.

TABLE OF MISSIONARIES AND ASSISTANT MISSIONARIES *

Employed by the American Baptist Board of Foreign Missions prior to January 1, 1836,

† Exhibiting their names, and places of birth or of residence when appointed, the dates of their appointments, the Missions to which they were designated, the times of their departure and arrival at the Missions, the Stations last occupied, and the close or continuance of their service; with remarks.

Names.	Birth p. or res.	Date of ap.	Mission.	Date of dep.	Date of ar.	Sta. last oc.	Serv. clos.	Remarks.
Rev. Adoniram Judson (1)	Malden, Ms.	1814	Burmah	Feb. 19, 1812	July, 1813	Maulmein	1826	(1) Dep. under the direction of A. B. C. F. M.
Mrs. Ann H. Judson (2)	Bradford, Ms.	"	"	"	"	Amherst	"	(2) Died at Amherst, Oct. 24, 1826.
Rev. Luther Rice (3)	Washington	"	India	Dec. 1815	Oct. 1816	Rangoon	1816	(3) Employed as Agent of the Board in U. S. till April, 1825.
Rev. George H. Hough (4)	Pawtucket, R. I.	1815	Burmah	"	"	"	1822	(4) Since resident in India.
Mrs. Charlotte White (5)	Philadelphia	1817	"	Nov. 1817	Sep. 19, '18	Cox's Bazaar	"	(5) Married to Mr. J. Rowe, of Boston Ms.
Rev. James Colman (6)	"	"	"	"	"	"	1819	Eng. B. Miss. soon after her arrival at Calcutta.
Mrs. Colman (7)	"	"	"	"	"	"	"	(6) Died at Cox's Bazaar, Chittagong, July 4, 1822.
Rev. Wheelock (9)	"	"	"	"	"	"	1820	(7) Since married to Rev. Amos Sutton, of Gen. Baptist Mission, Orissa.
Rev. John M. Peck	Litchfield, Ct.	"	† Ind. near St. Louis	"	1817	St. Charles	"	(8) Lost at sea on his way from Rangoon to Calcutta, Aug. 20, 1819.
Rev. James E. Welch	Kentucky	"	"	"	"	St. Louis	1831	(9) Subsequently married to Mr. Jones, Calcutta, died 1831.
Rev. Isaac McCoy (10)	"	"	Putawatomies	"	"	§ Carey	"	(10) Mr. and Mrs. McCoy, now resident at Shawanoe, are still employed in promoting the interests of the N. Am. Indians, though not under the direction of the Board.
Mrs. McCoy	"	"	"	"	"	"	"	(11) Appointment temporary.
Rev. Humphrey Posey	N. Carolina	"	Cherokees	"	"	Valley Towns	1824	(12) Died at Monrovia, 1829.
Rev. Henry George (11)	Ohio	1818	Wyandot & Sandusky Ind.	"	1818	Up. & Low Sandusky	1815	(13) Died at Monrovia, Aug. 1834.
Rev. — Ficklin	Kentucky	1819	Choctaws and Chickasaws	"	1819	Kentucky	1823	(14) Died at Ava, Feb. 14, 1828.
Rev. Stark Dupuy (11)	"	"	"	"	"	"	1819	(15) Died, 1822, at Rangoon.
Thomas Dawson	Georgetown, Ky	1820	Cherokees	"	1820	Valley Towns	1824	
Samuel Hill (11)	"	"	Putawatomies	"	"	Fort Wayne	1820	
Rev. Lott Carey (12)	Richmond, Va.	"	West Africa	1820	"	Monrovia	1823	
Rev. Collin Teage	"	"	"	"	"	"	"	
Rev. Colston W. Waring (13)	Petersburg, Va.	"	"	"	"	"	"	
Rev. Jona. D. Price, M.D. (14)	Philadelphia	"	"	"	"	"	"	
Mrs. Price (15)	"	1821	Burmah	May 27, '21	Dec. 1821	Ava	1828	
			"	"	"	Rangoon	1822	

* Several Domestic Missionaries were employed by the Board prior to the amendment of the Constitution in April, 1826, whose names are not inserted. The names of some appointed to Foreign Missions, are also omitted, who were prevented by sickness or other cause from entering on actual service.

† In a few instances the Table is incomplete, for want of certain information: in a few others it may be found incorrect, though entire accuracy has been studiously sought.

‡ Mission suspended in 1820.

§ Station relinquished in 1831, on account of the removal of the Puta. to the Ind. Ter., where missionary operations are to be recommenced as soon as the tribe shall have become settled.

	1821	Cherokees		1821	Valley Towns	1824
Rev. Thomas Roberts	Great Valley, Pa.	"		"	"	"
Mrs. Elizabeth Roberts	"	"		"	"	"
Isaac Cleaver	"	"		"	"	"
Mrs. Rachel Cleaver	"	"		"	"	"
Rev. Evan Jones	"	"		"	"	"
Mrs. Elizabeth Jones	"	"		"	"	"
Miss Elizabeth Jones, 2d	"	"		"	"	"
John Farrier	"	"		"	"	"
Peter Clyde	Pennsylvania	Putawatomics		"	Carey	"
Giles Jackson	Troy, Ohio	"		1822	"	"
Rev. John Sears	Fort Wayne	Shawanocs		1831	Shawanoc	"
Rev. Johnston Lykins	"	"		"	"	"
Mrs. Lykins	"	Putawatomics		1822	Carey	"
Benjamin Sears	Ohio	"		"	"	"
Rev. Peter Thurston	Georgia	Creeks		1823	Withington*	"
Rev. Ice Compere	"	"		"	"	"
Mrs. Compere	"	"		"	"	"
Rev. Thomas Simons	Wales, G. B.	Barmah		1832 Jan.	Maulmein	"
Peter Doty	Edinburgh, N. Y.	Creeks		1823	Withington	"
Mrs. Deborah B. L. Wade	"	Karens		June, 1823	Tavoy	"
Rev. Geo. D. Boardman	Livermore, Me.	"		Dec. 5, 1823	"	"
Mrs. S. D. Boardman	Salem, Ms.	"		July, 1825	"	"
William Polke	Carey	Ottawas		Apr. 1 1827	Maulmein	"
Miss Fanny Goodrich	Lexington, Ky.	Shawanocs		1824	Carey	"
Rev. D. O' Bryant (16)	"	Western Cherokees		May, 1832	Shawanoc	"
Mrs. Martha O' Bryant	"	"		"	Hopewell	"
Robert Simerwell	Blockley, Pa.	Shawanocs		1825	Shawanoc	"
Rev. Calvin Holton	Waterville, Me.	West Africa		Dec. 1825	Monrovia	"
Rev. John Lewis	Monrovia	Ottawas		"	"	"
Rev. Leonard Slater	Worcester, Ms.	"		1826	Thomas	"
Mrs. Mary Ann Slater	"	"		"	"	"
Miss L. A. Purchase (17)	Wrentham, Ms.	Putawatomics		"	Carey	"
Jotham Meeker, pr. (18)	Cincinnati, Ohio	Shawanocs		1827	Shawanoc	"
Ko Ing (19)	Barmah	Barmah		"	Mergui	"

Died, 1831.

Stationed several years at Carey.

Stationed several years among Creeks at Withington.

Died Feb. 1831, on return from bap. of Karens to Tavoy. Married to Mr. Judson, 1824.

Stationed several years at Carey. Since married to Mr. Simerwell.

(16) Stationed first among the Cherokees at Tinsawatee. † Died at Hopewell, Aug. 1834.

Stationed several years at Carey. Died at Monrovia, July 23, 1826.

(17) Since married to Mr. Potts, and stationed among Choctaws, tho' not in connect. with the Board.

(18) Formerly with Ottawas at Carey. Des. to Ottawas, near Shawanoc.

(19) First ordained native preacher. Died at Mergui, Oct. 1834.

* Station relinquished in 1829 on the removal of the Creeks to the Ind. Ter.

† Station relinquished on removal of the Cherokees.

Joseph Bey	Tonawanda	1828	Putawatomies	1830	Carey	1830	Formerly in the charge of Tonawanda station.
Rev. Abel Bingham	"	"	Ojibwas	"	Sault de Ste. Marie	"	
Mrs. Bingham	Burmah	"	Burmah, (Taling)	"	Rangoon	1829	
Ko Shway-ba	"	"	Burmah	"	Maulmein	"	Since married to Mr. Meeker.
Ko Miat-Kyan	"	"	Shawanocs	"	Shawano	1831	
McDonald (Hindoo)	"	"	Ottawas	"	Thomas	1834	
Miss ——— Richardson	"	"	Cherokees	"	Valley Towns		
Miss Susan Thompson	Utica, N. Y.	May, 1829	Burmah	Jan. 1830	Maulmein	"	
John Timson, interp.	"	"	"	"	"	"	
Rev. Cephas Bennett, pr.	Ashby, Ms.	Aug. 1830	Siam	Feb. 1831	Bankok	"	First stationed in Burmah. Arrived at Bankok, March, 1833.
Rev. Stella K. Bennett	Hartford, Ct.	"	"	"	"	"	
Rev. John Taylor Jones	Burmah	"	Burmah	1829	Rangoon	"	
Mrs. Eliza G. Jones	"	"	"	"	Merqui	"	
Ko Thah-a, nat. pr.	"	"	"	"	Maulmein	"	
Ko Manpoke & wife, as's	"	"	"	"	Ava	"	
Ko Dwah, nat. as.	"	"	"	"	Mauhee	"	
Ko En, nat. pr.	"	"	Karens	"	Tavoy	"	
Ko Thah-byoo, nat. pr.	"	"	"	"	"	"	(1) Subsequently resided at Newton, Ms.
Rev. Francis Mason	England (1)	May, 1830	"	Nov. 1830	"	"	
Mrs. Helen M. Mason	Brookline, Ms	"	"	"	Monrovia	1831	Died March 1, 1831, on his return homo.
Rev. Benj. R. Skinner	Ashford, Ct.	Oct. 1830	West Africa	Dec. 1830	"	1830	Died at Monrovia, soon after her arrival.
Mrs. Skinner	"	"	"	"	"	1831	
Mrs. A. W. Stannard	Dorset, N. H.	"	Putawatomies	"	Thomas	"	
Rev. Eugenio Kincaid	Galway, N. Y.	May, 1830	Burmah	Nov. 1830	Ava	"	Arrived at Ava, May, 1833. Previous-ly stationed at Rangoon.
Mrs. Almy Kincaid (2)	"	"	"	"	Rangoon	1831	(2) Died at Rangoon, 1831.
John Davis, nat. pr.	Creek Ter.	"	Creeks	"	Ebenezer	"	
Mrs. Davis	"	"	"	"	"	"	
Miss Eleanor Macomber	Montgomery Co. N. Y.	Sep. 1835	Burmah	"	Ebenezer	"	Stationed several years at Sault de Ste. Marie.
Miss Mary Rice	Boston, Ms.	"	Creeks	"	"	"	
Oliver T. Cutter, printer	Cambridge, Ms.	Oct. 1831	Burmah	"	Maulmein	"	
Mrs. Harriet B. Cutter	"	"	"	"	"	"	
Rev. Nathan Brown	Brandon, Vt.	Dec. 1832	Assam	June, 1833	Sudiya	"	Recently resident at Maulmein.
Mrs. Brown	"	"	"	"	"	"	"
Miss C. J. Harrington	Brookfield, Ms.	"	Burmah	"	Maulmein	"	Since married to Mr. Simons.
Rev. George Kalloch	Chester, N. H.	"	Putawatomies	"	"	"	Died at Charlestown, Ms. Nov. 16, 1831, on the eve of departure for Mission.
Mrs. Rebecca B. Kalloch	"	"	"	"	"	"	
John Wickliffe } nat. pr.	Cherokee Country	"	Cherokees	"	Valley Towns	1831	
or Kanceda }	"	"	"	"	"	"	

Dsulawe, nat. pr.	Cherokee Country	1831	Cherokees	1831	Valley Towns	Stationed first at Thomas. Since married to Mr. Blanchard.
Miss Mary Walton	South Reading, Ms.		Delawares		Near Shawanoe	
Rev. J. C. Rostan (1)	Marseilles, France	Oct. 1832	France	1832	Paris	(1) Died at Paris of Cholera, Dec. 5, 1833.
Royal B. Hancock, prin.	Cambridge, Mass.	June, 1832	Burmah		1833 Maulmein	Died Aug. 1834, at Maulmein.
Mrs. Abigail B. Hancock						
Miss Sarah Cummings	North Yarmouth, Me.		1832 Karens		Chummerah	
Rev. Alexander Evans	Sullivan Co. Ia.		Shawanoes	Aug. 1832	Shawanoe	
Daniel French	Piqua, O.		Kickapoos	Nov. 1832	Near Shawanoe	
Rev. David Lewis	Wales		Creeks	Aug. 1832	Ebenezer	
Mrs. Lewis						Died 1833.
Rev. Charles E. Wilson	Philadelphia		Choctaws	1832	Choctaw Agency	Mr. & Mrs. Butterfield are still employed among the Cherokees as teachers, tho' not in connection with the Board.
Leonard Butterfield	Roxbury, Ms.	Nov. 1832	Cherokees		Valley Towns	Stationed for a short time at Saul de Ste. Marie.
Mrs. Butterfield						
Rev. Moses Merrill	Sedgwick, Me.		Otoes and Omahas		Near Bellevue	
Mrs. Eliza W. Merrill	Albany, N. Y.					
Edward Tanner, interp.			Ojibwas		1832 Sault de Ste. Marie	
Mrs. Tanner						
Ramsay D. Potts			Ottawas		Thomas	
Miss Cynthia Brown	New-York (State)	Dec. 1833	Otoes and Omahas		Near Bellevue	Now teaching a Choctaw school near Red River, but not in connection with the Board.
Rev. Abner Webb	Jefferson Co. N. Y.		Burmah	June, 1833	Rangoon	Stationed for a short time at Sault de Ste. Marie.
Mrs. Catharine S. Webb	Albany, N. Y.					
Ko Shan & fam. nat. as 'ts	Burmah				1832 Maulmein	
Moung Doot, nat. as.			Talings			
Taunah (or Toonoo) na. pr			Karens		Rangoon	
Moung Zoothce, nat. as.			Burmah			
Pallah, nat. pr.			Karens			
Ko Chet-thing, nat. pr.			Burmah		Maulmein	
Ko Samlone, nat. pr.					Ava	Temporarily at Rangoon.
Moung Shway - } nat. pr.						
Moung						
M'g Shan-noung, nat. as.			Karens		Maulmein	
Moung Kya, nat. pr.						Died 1833.
Rev. Justus H. Vinton	Willington, Ct.				Tavoy	
Mrs. Calista H. Vinton	Union, Ct.	July, 1834			Chummerah	
Rev. Hosea Howard	West Springfield, Ms.					
Mrs. Teresa P. Howard	Onondaga Co. N. Y.				Rangoon	
Rev. William Dean	Eaton, N. Y.					
Mrs. Matilda C. Dean	Morrisville, N. Y.		Chinese		Bankok	Died at Singapore, March 5, 1835.

Rev. G. S. Comstock	Rochester, N. Y.	1832	Arracan	July, 1834	Dec. 1834	Kyouk Phyoo	
Mrs. Sarah D. Comstock	Brookline, Ms.	"	"	"	"	"	
Miss Sarah Rayner	Boston, Ms.	"	Cherokees	Nov. 1832	1832	Valley Towns	
Rev. James D. Cameron	Canada	"	Ojibwas	1832	1832	Sault de Ste. Marie	
Jesse Bushyhead, nat. pr.	Cherokee Country	1833	Cherokees	"	"	Amohce	1835
Alex. M'Grey, interp.	Burmah	"	Burmah	"	"	Valley Towns	
Moung Zah, nat. as.	"	"	Karens	"	"	Maulmein	
— Sha-too, nat. as.	"	"	"	"	"	"	
— Shwa-boo, nat. as.	"	"	"	"	"	"	
Ko Myet La, Bur. as.	"	"	"	"	"	"	
Ko Shoon, nat. pr.	"	"	Burmah	"	"	Ava	
Chek Bun-ty, nat. as.	China	"	Chinese	"	"	Bankok	
Mrs. Barbara Kincaid	England	"	Burmah	"	"	Ava	
Rev. Isaac M. Willmarth	"	"	France	May 1, '34	May 31, '34	Paris	Married to Mr. Kincaid in 1833.
Mrs. Willmarth	Vermont	"	"	"	"	"	
Sampson Burch, nat. pr.	Choctaw Country	"	Choctaws	July, 1834	1834	Choctaw Agency	
Sewall M. Osgood, prin.	Watertown, N. Y.	1834	Burmah	"	1834	Maulmein	
Mrs. Eivira B. Osgood	"	"	"	"	"	"	
Miss Ann P. Gardner	Cazenovia, N. Y.	"	Karens	"	"	Tavoy	
Moung T'siek-kee, nat. as.	Burmah,	"	"	"	1834	"	
Kai, nat. as.	"	"	Burmah	"	"	Ava	
— Shwa-Thah, nat. as.	"	"	"	"	"	Itangoon	
— Pyau, nat. as.	"	"	Karens	"	"	"	
Rev. David B. Rollin	Monroe Co. N. Y.	"	Creeks	"	"	Ebenezer	Employed several years previous at Tonawanda.
Mrs. Rollin	"	"	"	"	"	"	"
Miss Mary A. Colburn	Boston, Ms.	"	"	"	"	"	"
Rev. Antoine Porchat	Orleans, France	"	France	"	"	Paris	1835
Rev. Joseph Smedley	Philadelphia	"	Choctaws	"	"	Choctaw Agency	1835
Tucker	"	"	Ottawas	"	"	Thomas	"
Mrs. Tucker	"	"	"	"	"	"	"
Miss Hannah Hill	New-York (State)	"	Ojibwas	"	"	Sault de Ste. Marie	"
Rev. Samuel Aldrich	Hamilton, N. Y.	"	West. Cherokees	"	"	Hopewell	"
Columbus F. Sturgis	Georgia	1835	Cherokees	"	1835	Valley Towns	"
Blanchard	"	"	Delawares	"	"	Near Shawanoc	"
David Foreman, interp.	"	"	Cherokees	"	"	Valley Towns	"
Dsusawala, nat. pr.	"	"	"	"	"	"	"
Rev. William C. Monroe	Portland, Me.	"	Hayti	Apr. 1835	"	Port au Prince	Died at Fairfield, Ind. Ter. Nov. 22, 1835.
Rev. J. G. Oncken	Germany	"	Germany	"	"	Hamburg	"

Rev. Wm. G. Crocker	Newburyport, Ms.	1835	West Africa	July, 1835	Aug. 1835	Millsburg	1835	
Rev. ——— Dussard	France		France			1835	Bertry	
Rev. William Mylne	Richmond, Va.		West Africa	July, 1835	Aug. 1835	Millsburg		Died at Millsburg, Sept. 16, 1835.
Mrs. Elizabeth Mylne	"		"	"	"	"		
Rev. Jehu Lewis Shuck	Alexandria, D. C.		Chinese	Sept. 1835				
Mrs. Henrietta H. Shuck	Richmond, Va.		"	"				
Rev. Robert D. Dav-	Williamsburg, Va.		Siam	"				
venport, printer }	Richmond, Va.		"	"				
Mrs. F. G. Davenport	Richmond, Va.		Chinese	"				
Rev. Alanson Reed	Chesterfield, Ms.		"	"				
Mrs. Jane G. E. Reed	Granville, N. Y.		Burmah	"				
Rev. Lovel Ingalls	Cummington, Ms.		"	"				
Mrs. Maria D. Ingalls	"		"	"				
Rev. James M. Haswell	Bennington, Vt.		"	"				
Mrs. Jane M. Haswell	Cheshire, Ms.		"	"				
Rev. Samuel S. Day	Leeds Co. Up. Canada		Telinga people	"				
Mrs. Rocenna Clark Day	Homer, N. Y.		"	"				
Rev. Elisha L. Abbott	Cazenovia, N. Y.		"	"				
Rev. D. Newton Sheldon	Suffield, Ct.		France	Oct. 1835				
Mrs. R. H. R. Sheldon	Boston, Ms.		"	"				
Rev. Erastus Willard	Grafton, Vt.		"	"				
Mrs. Willard	"		"	"				
Miss Mary Bond	Boston, Mass.		Ottawas	"	Oct. 1835	Thomas		
Miss Sarah Day	Saratoga Springs, N. Y.		"	"	1835	"		
Rev. Charles Curtiss	Middletown, Ct.		West. Cherokees	June, 1835		Hopewell		
C. F. Lange	Germany		Germany	1835		Hamburg		
Rev. A. W. Anderson	Liberia		West Africa	July, 1835		Caldwell		
Miss Nancy Brown	Wheatland, N. Y.		"	"		"		
Rev. Eber Tucker	Canaan, N. Y.		Choctaws	"		"		
Alanson Allen, M. D.	Washington Co. N. Y.		"	"		"		
Robert Edmonds	Lancaster Co. Va.		Shawanoes	"		"		

At Tonawanda there are also one teacher and two female missionaries designated by the Ex. Committee of the New-York State Convention.

SUMMARY.

Whole no. missionaries and assistants, 205. Died, missionaries 22, assistants 2 = 24. Left, missionaries 23, assistants 31 = 54. Present no. missionaries and assistants, 127.

As a fitting supplement to the preceding Tables, we subjoin the following extracts from the 26th Annual Report of the American Board of Commissioners for Foreign Missions.

Claims of Six Hundred Millions.

It is now about twenty years since (the American churches) heard of the *Claims of Six Hundred Millions* of heathens and Mohammedans, and since that time this Board has sent forth in answer to these claims more than (two) hundred missionaries and assistant missionaries.

The reports of these missionaries have told of the Bible translated and printed and distributed in many languages; of religious tracts, school books, etc., scattered abroad through many districts and tribes; of thousands of pupils collected and taught in christian schools; of the gospel proclaimed in the chapel, by the way side, and on itineracies through extensive territories; of churches established and numerous converts gathered into them. They have told too, that many of the heathen were ashamed of their superstition and credulity; that idolatry was on the wane; and that light was spreading around from every station. If these statements are true, and their truth cannot be doubted, how is it, it may be asked, that we hear of the "*Claims of six hundred millions*," still? After all this has been accomplished, does the work yet to be performed remain the same?

But do those to whom it seems as if great progress has been made toward converting the world, reflect on the vastness of the work?—Think for one moment of the great geographical surface to which christian labor must be applied. To say nothing of Europe, half of which is as destitute of a religion adapted to sanctify and save, as Hindoostan or China, there is the entire continent of Asia, the entire continent of Africa, three-fourths of the continent of America, and every island of the Pacific and Indian oceans. What self-multiplying or expanding power has the instrumentality employed possessed, to bear efficiently on any considerable portion of this almost immeasurable surface? Think again of the myriads of human beings spread out, densely or sparsely, over these regions, the mind of every one of whom must be approached and affected by the truth. Count up the five hundred millions of Asia, the fifty millions of Africa, the thirty millions of America, and the unknown

millions on the islands, and say to how many of them the gospel has come with demonstration and power. * * * *

It is said that the nations of protestant Christendom have now, in various parts of the heathen world, about seven hundred preachers of the gospel. This is a less number than is deemed necessary, for the two million inhabitants of christian New England; and what can they be supposed to have done to diminish the number of the unevangelized, spread over three quarters of the earth's surface, and embracing two thirds of its population? They are in fact enough only to be torch bearers, to show how dark and extended are the regions of night. Every missionary who goes abroad, by the light which he sheds on the field of his labor, makes the call for coadjutors in the work more loud and urgent than that which drew him forth. By all the missionaries now laboring abroad a tolerably correct knowledge of the doctrines and precepts of the Scriptures may have been communicated to ten millions of heathens. How little does this detract from the six hundred millions who were heathens twenty years ago!

We tell of the hundred thousand converts from heathenism now members of Christian churches; but this number is less than the number of church members in the single state of New York. We tell also of the four hundred thousand pupils enrolled in christian schools, established by missionaries; but this is less than are enrolled in the free schools of the same state.

We tell of the great number of books which have been printed and distributed in heathen nations; but if a copy of each book of an enlightening and truly christian tendency, which has been published in any heathen language during the last thirty years, could be obtained, and all were collected into a library, it would be found to be less in the amount of reading matter furnished, and far less in variety, than is found on the shelves of almost every intelligent man in our country. There are single cities in our own land where tenfold more printing is executed every year, than can be executed at all the printing establishments in the employ of all existing missionary societies, in all parts of the heathen world.

The disciples of Christ, then, it must be admitted, have only *begun* the work of converting the world to God. They entered on the duty late; they have prosecuted it tardily; and their advance

in it is small.—Compared, however, with the inherent difficulty of the work, with the obstacles to be removed out of the way, and with the limited means employed, the beginning has been most auspicious, and the progress such as could not have been anticipated, except by faith in the promised aid and co-operation of Him who assigned the task. Still it is only a BEGINNING; and after the American churches have been sending missionaries to the heathen twenty-five years, and the churches of Great Britain forty years, there is no kingdom, or even district of the heathen world, if perhaps, a few small islands of the Pacific Ocean, and the remnants of a few tribes of the North American aborigines, less than one million in all, be excepted, where Christianity has the ascendant, or where even a knowledge of its doctrines and duties has reached any considerable portion of the population. * * * * *

But what is the church actually doing, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause is authorized by the Lord Jesus to enjoin it upon the churches to bring forth the young men as workmen in this vineyard, and to enjoin it upon the young men to come forth and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment and look over the church catalogue, and select the specific number from those young members who possess the fundamental gifts and graces?

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents, or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility, and themselves perform an important duty; the whole must be taken up more in detail, and the appeal must be car-

ried to the consciences of individual young men, and they be made to feel that the questions, in what manner, and to what extent, they will obey the last command of Christ, are questions which they must personally, and in the fear of God, decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it;—teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to burn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home, are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and woe.

Burma.

JOURNAL OF MR. CUTTER'S TOUR UP THE ATTARAN.

Since Mr. Cutter's return to Maulmein, near the close of 1834, part of his time has been employed in the study of Burman, and in occasional itineracies in the neighborhoods of Maulmein and Amherst. The following is his journal of a tour up the Attaran, a river never ascended before by a missionary.

April 3, 1835. Left Maulmein for a tour up the Attaran, for the purpose of distributing tracts, and encouraging the assistants in making known the gospel. I believe no foreign missionary has ever been up this river before, and I humbly hope some good may be accomplished, through the means which may be used. I take with me three assistants, beside two other men, to help man the boat. One of the assistants is Ko Myat Kyaw, a faithful old deacon of the Maulmein church, who speaks and reads Burman, Taling, and Karen; and another deacon, Ko Man-poke, who speaks and reads both Burman and Taling.

Have concluded not to stop at any of the villages going up, excepting when the tide is against us.

At half past 5, reached the village of Nanté, composed of two hamlets divided by a creek. Stopped at the west side, containing about a dozen houses. Gave

away several tracts, but only four were retained.

Previous to going ashore, I told the assistants we were now engaged in the Lord's work, and without his blessing all our endeavors to do good would be in vain;—that whenever we attempted to speak to the people, or give a tract, we should offer an ejaculation that the Holy Spirit might accompany it to the heart. Deacon Myat-Kyaw then led in prayer, beseeching God to go with us in our journey.

4. The river, for many miles this morning, was very crooked, but the scenery delightful. On the right, a number of small mountains rise up perpendicularly out of the plain, to the height of several hundred feet.

At 12, the tide being out, came to anchor, and the men went on shore, to cook our rice. After eating, we sat round on the bank, and I read the 115th and 116th Psalms, and made a few remarks from the words,—“Our God is merciful.” We then united in prayer and singing, and had a truly refreshing season, and none seemed to enjoy it more than the two old deacons.

At 5 o'clock, resumed our journey. The air is fine, and the sun just peeping through the clouds, reflecting his brilliant rays on the cragged cliffs of the mountains before us, renders the scene beautiful. The native Christians appear to enjoy it, and while busily rowing the boat, are singing a hymn to the glory of God, and in praise of the Savior.

Stopped for the night near no village. Read the 15th and 16th Psalms, and commended ourselves to God in prayer.

Gospel slighted at Wenraw—Variously received by Karens.

5. Sabbath. After reading a Psalm, and returning thanks to God for his kind watch over us during the night, and supplicating his blessing to rest upon us during the duties of the day, we started, with the tide, at half past 6, and arrived at the village of Wen-raw at half past 8. Went up with tracts, but found the people strongly opposed, and unwilling to take a single tract, or to hear any thing said upon the great errand upon which we came. They said, ‘our religion is good for us, yours for you.’ The chief said his was the religion of his forefathers, and if he must be eternally lost because he did not worship the eternal God—he must endure it.

After breakfast, had worship as usual. The two deacons and Ko Shan then set out for a village of Karens, 4 or 5 miles

distant from this. In the evening I went up into the village again, in the hope of being better received than in the morning, and was not disappointed. The first house at which I stopped, a mat was spread for me, and half a dozen or more gathered round, and I read and talked with them about an hour and a half. I returned to the boat, and offered up a petition that God would awaken a spirit of inquiry among these poor heathen, and save their immortal souls.

7. After an early breakfast yesterday, I set off to join the assistants at the Karen village, accompanied by one of the men belonging to the boat. On the way, met six men from the vicinity of Anherst, and told them about Jesus Christ. Reached the village about half past 8. Met the Sawkéy at the entrance of the first cluster of houses, who said the disciples slept at his house and preached about an eternal God. Shortly after met the assistants, and with them went on westerly, for the purpose of visiting two or three other clusters. The houses in this first cluster are large and neat, surrounded by neat compounds and gardens, and the inhabitants appeared extremely sociable and friendly. They listened to the preaching of the assistants, on their arrival here yesterday, with attention.

Leaving this and passing through a grove, we found ourselves entering a large plain, with a small stream running through the middle. On the opposite side is a village, with a monastery and pagoda. As the assistants preached here yesterday, we passed by it, and, entering a small forest, met a man from the next village. I stopped and inquired of him, if he had heard of the eternal God—to which he replied, No. After asking him a few more questions, to excite his attention, we all sat down, excepting Dea. Myat-Kyaw, who preached Jesus Christ to him in a faithful and interesting manner for about 20 minutes, when we left him, with an ejaculation that the truths might be set home upon his heart.

On arriving at the village, we found a pagoda and a large zayat, which we entered and found occupied by two elderly men with the appellation of teachers, who had once before heard the gospel. Dea. Myat-Kyaw went round and collected about a dozen, who assembled in the zayat. Here they separated into three parties, and seated themselves in different parts of the room; and we all went to work, reading and talking

in Burman, Taling, and Karen, for the space of an hour.

Being informed there was another village about a mile and a half further west, we set our faces towards it, and arrived about two o'clock. Went to two or three houses without obtaining admittance, but finally, entered a house where the man and his family listened attentively. Several of the neighbors came in, and Ko Myat-Kyaw preached to them also. In the mean while, the good woman of the house cooked us a dinner of rice, curry, fish, &c. I offered to pay her for her trouble, but she would receive nothing.

Went on a little further, and found a house where there were upwards of a dozen collected together. They were all Karens, but understood Burman and Taling, very well. Most of them had never heard these tidings before, and were very attentive and inquisitive. We talked to them in Burman and Taling till near sun-down, and I cannot but hope some good will result from these endeavors. As there was no place where we could sleep in this village, we set our faces towards the chief's house. It was sun-down before we left the village, and our road lay through more than a mile of thick forest, filled with tigers, &c.; but the Lord suffered nothing to harm us, and we reached his house in safety, where we were provided with comfortable lodgings.

This morning at an early hour we started for the boat, which we reached about 8 o'clock. On our way, (which was through jungle) saw the prints of the feet of large tigers.

At Wen-raw found several strangers, who all heard the gospel.

At half past one, left with the tide. Passed one or two small villages of Karens, two or three miles from the river, but was told we should not be admitted, as they had stopped up the road to prevent the small-pox from being introduced into their villages. Yesterday, after we had entered the places above mentioned, the villagers stopped up the roads to prevent any more from entering.

Stopped about sundown at a place where there was one house, to which the assistants went and preached salvation through Jesus Christ. In the course of the evening, a boat with 4 men came along side, and they were not permitted to sleep till they had heard about God, the creation of the world, the fall of man, the appearance, life, death, and resurrection of the blessed Savior, and

the necessity of believing in him in order to be saved.

Tha-ny-tong—Kyke-ma-raw—Prim-prau.

8. Started on the tide at two this morning, and arrived at the village of Tha-ny-tong about 8. We went immediately to the chief's house, and spent some time in talking. He appeared however to take but little interest, and, rising abruptly, said he must go away. On inquiry, he said he did not wish any of our books. In the course of an hour or so, however, he came down to the boat and spent some time—asked for a book, and I gave him the Taling tract. He read three pages, on the spot, and listened attentively while I read part of the *View* and made some remarks. He said he would consider the subject, and wished me to give him one or two tracts, and also to come up to a zayat, where his men were collected together making an umbrella for an offering to the pagoda. I gave him two or three tracts, and a copy of the New Testament. In a little while we accordingly went up to the zayat, where were three gentlemen of the yellow cloth, beside all the men of the village. We all endeavored to do what we could, and spent two hours, I trust, to some profit. The chief paid deep attention, and immediately requested me to "say more."

At half past two started with the tide. Sun about an hour high, anchored off the village of Kyke-ma-raw, which is situated about half a mile from the river. We went over, and staid till dusk, and had considerable talk with the chief of the village around whose house a goodly number assembled to hear. I proposed coming over again in the evening, but he made several objections, and said it would be better to come over in the morning, if we were at leisure.

The village contains 25 or 30 houses; the inhabitants are Talings, some of whom could not speak Burman at all. It has a Kyoung or monastery, a pagoda, and two or three fanes filled with images. The largest building contained a huge gilt image of Gaudama, made in a sitting posture as we sit in chairs. I never saw one in this position before. Gave away a few tracts.

9. Early this morning I set out for the village again, accompanied by the three assistants. On arriving, I could not find a single individual who would set down and talk, or receive a tract. The chief had gone away, and his wife

did not receive us with the same cheerfulness as last night. I therefore concluded it would be best for me to return to the boat, and leave the assistants to do the best they could. As many as I met in the highway, however, I failed not to tell them the message of the eternal God, and to exhort them to cast away their dumb idols, and turn to him with all their hearts.

About three o'clock the assistants returned to the boat. They said the chief returned in a short time after I left, with whom they had a long talk; and he in return gave them all a breakfast. They also succeeded in arresting the attention of a few others, who collected round his house, but there appeared nothing to lead them to hope the gospel had touched the hearts of any.

After breakfast they went over to the village of Prim-prau containing about 30 houses, where they met with pretty much the same reception, but they preached to as many as would hear them. In the course of the day, I gave tracts to several boats which passed, and one man came on board my boat, and listened attentively for some time.

Village of Shans—Thee-kyau—Kyke-parau—Kyong-ma-nen.

Started about five, and at dusk anchored off a village of Shans, containing 10 or 15 houses. Went to the head man, told him our object in coming, and requested he would send for his neighbors, that we might talk about the things pertaining to the kingdom of God.—About a dozen assembled, and we declared unto them Jesus and the resurrection. Two young men appeared somewhat interested, but the rest were as stupid and indifferent as stones, the chief not excepted. We however gave him a tract, and one to each of these young men.

10. Started at daylight this morning, and about sunrise reached another small village. Most of the men had gone to harvest their rice; but we found three or four, to whom we read some, and told them in a brief manner about the eternal God and the Savior. One old man at first appeared unwilling to hear a word, but he soon became interested, and promised to look into the subject, and to read carefully the Balance and Investigator which I gave him.

About eight, reached the village of Thee-kyau, containing 40 or 50 houses. The chief received us very politely, although he did not manifest much in-

terest in what we had to say, aside from a few introductory remarks. He however called in a number of his neighbors, who listened, and disputed, for the space of two hours. I gave the chief a bound copy of the Epistles, and a copy of one or two of the tracts, which he promised to read. The assistants found two men, who appeared to drink in the truth, and listened with deep attention for some time, and received tracts. Their wives were quite enraged at seeing their husbands pay such attention, and after vainly using their efforts to draw them away, left the house. Most of the men here, had gone away, some to Maulmein, and some to harvest rice.

We were informed of two other villages, each about half a mile distant from this—one to the north, and the other to the south. With one of the assistants, I went to the latter, but did not find a single individual who would willingly listen to a word we had to say. We, however, read and preached some to a group we found. One stripling said, the priests had said ours were bad books, and he should not dare to take one—indeed, he had rather run the risk of suffering eternal hell, than to read one. Have not been to a single village, before, where there was such decided opposition as at this.

The assistants who went to the north village, met with a different reception. Both men and women seemed rejoiced at the glorious tidings which were told them, received gladly all the books they could get, and inquired particularly where we lived, saying they wished to know all about this new religion, for it appeared very good.

Inquired of several boats which passed, if they wanted books, but nearly all declined. One man rowed against the tide, for some distance, after he had passed us, in order to return for a book, which he said he should like to read at his leisure, to see which religion had the greatest weight of evidence on its side. If the religion of Jesus Christ had, it would be very proper for him to embrace it. I told him that in order to become a Christian, he must experience a change of heart, &c. &c. He said he had a brother, who had entered this religion, and who was a better man than he was before, and that he should consider the subject.

Would praise God for all we have seen and heard this day, notwithstanding I have experienced some opposition.

11. Last night dropped down with the tide, about half a mile, and this

morning went on shore at a village of about ten houses. The men had mostly gone away; but to the few who remained, the assistants preached for an hour or two, and gave tracts.

About ten, stopped off the village of Kyke-pa-rau, containing about 50 or 60 houses.

I saluted the first man I met after landing, and commenced reading to him the *View*. He listened with respectful attention, to what was said, and the remarks which were made. People immediately began to collect, and continued to do so till we had quite a respectable assembly. I soon found out one cause; the man whom I first hailed, was the chief of the village. On asking him to go over to a zayat, not far distant, he assented, and went to his house, and got a mat and followed on. People came in from all quarters, and among them, two violent disputants. After disputing, reading and talking, for two or three hours, we went into different parts of the village, and found several who listened well and thought there was reason for believing the truths which were told them. Went into one house, where they were preparing an offering for the Nats, on account of one of the members of the family being sick. Endeavored to tell them of the folly of such measures, and to point them to the great Physician, both of body and *soul*. A large circle collected round, and paid most respectful attention to what was read and said.

Most of the people in these regions are Talings, who can understand Burman when they hear it, but cannot read it. And as there is only *one* tract printed in Taling, and only 100 copies of that left anywhere, I find it profitable to read to them considerable. We have reason to hope that the labors of to-day will not be lost.

12. This morning, after supplicating the blessing of God, to rest upon us during the duties and pleasures of the day, we set out for the village of Kyong-ma-nen, containing about 40 houses, situated about a mile and a half west of Kyke-pa-rau. Went to the house of the chief, who received us very politely, and provided a breakfast for the assistants.—Numbers came to his house and heard the gospel. Afterwards, going through the streets, they met one or two, to whom they commenced preaching, and in a few minutes quite a collection of men and boys were seated round on the ground, and listened to them with attention for a long while.

Before I left the village, I saw, at the end of it, an old man sitting in his verandah, and, going up, I addressed him with—Well, father, you appear quite advanced in years. "Yes, I am 76." How many children have you? "6 or 8," and, pointing to three or four young men beginning to gather round, said, "those are my sons." You must die soon, and they must shortly follow you. Where do you expect to go when you die? "I do not know; how can I tell?" I then told him about God—the creation of the world—the fall of man—his exposedness to eternal punishment,—the goodness, love, and mercy of God, in sending his Son to die for our sins, &c. More than a dozen collected round and listened with deep attention. Gave tracts to those who could read Burman.

The assistants spent most of the day there, and many listened with pretty good attention.

On the next tide, Mr. Cutter went down to Maulmein, to obtain relief from a severe illness from which he had suffered several days.

15. At two o'clock this day, started again on my tour, and anchored before sundown, at the village of Kyong-ma-nen, where I spent an hour or two on the Sabbath.

We went up to the village, (about half a mile from the shore,) and requested the chief to collect his neighbors, that they might hear more of the gospel. A large circle collected at his house, and we talked and read to them till nine, when we repaired to our boat, and returned thanks for the privileges of the evening.

16. Early this morning, went up on the tide to Kyke-pa-rau. Talked about an hour with a group who were assembled, building a house, and afterwards with the chief and two or three others, who were round him.

The assistants spent two hours in different parts of the village, and found one old man who listened with good attention.

Nanté—Nyong-ben—Oboyu—Martaban.

About one, reached the village of Nanté, on the east side of the creek, (mentioned on the 3d,) containing about 50 houses. I went up, and seated myself in a zayat, or rather a temporary shed, erected for a Pevéy, (theatrical exhibition,) and commenced conversation with a man, whom I found there. In a short time several collected together, and quite a spirited dispute took place. About this time

two of the assistants came up, and we all had as much as we could do till about sundown. One old learned man confessed he felt a little shaken in his former belief, and wished to receive books, that he might understand the principles of this religion more fully. One young man from Ava was also very inquisitive, and appeared much interested in what he heard and read. The assistants also went to several houses, and found some who listened with attention, while others wished not to be troubled.

17. Went up early this morning, into the village of Nanté again, and talked to several groups of people.—Some could not read Burman, and I read for them. Passed one house, and saw a very respectably looking couple within, and I inquired if they wished to read about the eternal God. The old woman immediately answered, No. I put the question again to the man. He hesitated a little, and the woman's eyes sparkling with rage, that he should not immediately *refuse*, she repeated the question in a sharp, angry tone, and he deliberately replied—Yes. She could hardly contain herself at this. I said—do not be angry; I came to seek *your* good, not my own. I came to tell you about the eternal and *true* God, and *you* will have the reward, if you believe, and worship him. At this, her anger seemed to die away, and as I returned, I found the old man reading the Balance aloud, and the said woman, and a young man who was with them, were listening with deep attention.

Ko Myat Kyaw found one or two who appeared to be considering the subject seriously, and preached a long time to quite an assembly.

Between 10 and 11 o'clock, stopped off the village of Nyoung-ben, containing upwards of 100 houses. Went on shore and entered several houses, and told about the true God, and the Savior of men.

One old man said he had seen one tract in Taling and liked it, and wanted to get more of different kinds. Told him there were no more in Taling now, and gave him the Balance, that he might get some one to read it to him. We went round from house to house, and exhorted the people,—men and women,—to repent of their sins, and turn unto the living God. Went into the Kyoungs, and told the priests the glad tidings. They disputed for a while, and seemed not very well pleased to hear so much said derogatory to

the attributes and character of lord Gaudama, in the presence of a number of their parishioners; for, telling the plain, naked truth about him, in a short story, placed his godship in rather an unfavorable light.

Calling at the house of the chief, we were received very politely, and he heard something about God, and received some of our books, promising that they should be read.

After worship, crossed over to the opposite side of the river, with the intention of going round among the people in the morning.

18. Went on shore this morning, and gave some tracts, and told the gospel to a number. Some rejected the truth at once, while others listened with attention. Left with the tide, and stopped a while at Oboyu, where I had quite a warm dispute with several who were making tiles, &c., and the assistants, with several others.

About half past two, reached Martaban. Before landing, we knelt down and unitedly supplicated the blessing of God, to attend us on our excursion. Called upon the governor, who is an officer of some distinction, and carries a gold umbrella. Found him sitting in the yong, (a place of administering justice,) and were received very pleasantly. There was a very learned teacher and several others with him, with whom the two deacons had a very warm dispute in one part of the court-house, and I, in the meanwhile talked to the governor, and his lady, and a few others in another part, till near dark. I told him of the advent of our blessed Lord—the object of his mission to this sinful world—our duty to love and believe on him, and serve him with all the heart, and that there could not be salvation in any other. I read to him something expressive of the majesty, glory, and power, of the eternal God, and that beside him there was no other object of worship. He inquired if, according to this religion, it was good to quarrel, cheat, lie, steal, and various other similar questions. I told him, No. Then it was good—Lord Gaudama and Jesus Christ were just alike. I told him there was a very wide difference—why and where. He listened with attention, and said he would think of the matter. I asked him if he would not call his men together at his house in the evening, that we might read and preach to them. He excused himself, by saying he was building a new house, and when that was finished, I could come over again. Left him a

bound copy of the Epistles. Went through the place, and soon gave away all the tracts we had. On returning to the wharf, I found that the assistant, whom we had left in charge of the boat, had been busy in preaching to a man from Pegu. He had come on a pilgrimage to pay his devotion to all the pagodas in this region. The assistants preached Jesus Christ, boldly and faithfully, and he appeared to drink in the truth as the ox drinketh in water. Staid with him till after eight o'clock, and commended his case to God. Reached home about ten.

Mission to the Karens.

EXTRACTS FROM MRS. WADE'S JOURNAL.

(Continued from page 39.)

Intemperance and the Gospel irreconcilable.

Friday eve., Feb. 6. Besides attending the sick I have spent most of the day with the head man of a distant village, who, having heard that a new teacher had arrived, came with his wife to visit us. The Christians here say he has frequently visited br. Mason, and believes the Bible, but loves his bottle too well, to cast it away, and become a Christian. In all other respects they say his life is reformed, and that he sometimes seems to feel anxious about his future state. I spoke to him of the joys of heaven, and of the terrors of hell which he must soon meet and feel; but he seemed unmoved, and said his situation as head man exposed him to peculiar temptations which he could not resist; that he had prayed to the Eternal God, but He did not help him, though he had given up all his forms of demon worship, &c. I asked him if he expected a holy God would listen to his prayers while he continued drinking ardent spirits? I then talked to him and his wife a long time about the Savior's love, and his sufferings for us. He listened with the most fixed attention, (now and then nodding assent) until I had finished, when he exclaimed, "O, I will give up my bottle—I cannot drink any more. I will pray to this Savior: I never felt so before in my life." I had been looking upward for help, from the time he entered the room: now my full heart rose to God for the conversion of his soul.

At evening worship, I read the command to love the Lord our God with all the heart, &c., and remarked that one strong reason why we should love the Lord with all the heart, is, his goodness to us in creation, which all the Karens

know by means of their old traditions. That a still stronger reason is, the Savior's love to us when we had fallen and destroyed ourselves. Here I told them simply the story of the Savior's birth, life, sufferings and death, resurrection, and mediatorial office at the right hand of the Father. I then appealed to a large number of Karen Christians who sat around me, if these were not reasons sufficient, why we should love the Lord with *all* our hearts, and deny ourselves of all that is displeasing to him. The Christians then sung with uncommon animation, a hymn of praise to that Savior of whose love they not only heard but *felt*; and then my teacher prayed most fervently that we might be enabled to love the blessed Savior with all our hearts, and that the Karen stranger now with us, might feel the love of God in his heart this evening, and become from this time a humble and loving disciple. When our evening service was finished, the head man moved along up to where I was sitting, and began to tell the Christians that he felt something so new in his mind, that it seemed like coming out of darkness into light, and added, that from this time he would give up all for Christ's sake. He said he had been praying since the first conversation, and had resolved to give up his situation, as head man of his village, to another, as that situation exposed him to temptation. He also added "I can live by quietly cultivating my coon garden."

Saturday eve., 7. Had a restless night, on account of rather a serious fall through the old broken bamboo floor of the house. Have had some fever to-day, and was obliged to send my teacher to visit my sickest patients, while about 15 were able to come to me for their medicine. Felt ill able to go to the zayat this evening, but had strength given me. After worship, spent some time in conversing with another Karen from the village of the head man of yesterday. This is the fourth we have had from that village within a few days. O that they might carry home the "seed sown upon good ground."

Sunday eve., 8. Had about 170 to worship in the zayat this morning. My young inquirers were more than usually attentive, and the Christians seemed much alive in religion, so that we enjoyed truly a precious season. This distant desert does indeed begin to "bud and blossom as the rose." The inquirers of Friday and Saturday were present this morning; also another from a vil-

lage nearer. The head man sat near me and listened with fixed attention. May the plain and simple truths he heard be blessed to his soul! Returned to the house unwell and feverish, and spread my 'comfort' on the floor, (this being all the bed I have here,) feeling truly thankful for a good pillow, while my poor sick Karens have only a block of wood, and my blessed Master had "not where to lay his head." Felt better in the P. M., so as to attend the Sabbath school, the funeral of an infant, and worship as usual this evening.

Monday eve., 9. I had hoped that the fever was abating here, but I have several new cases to-day, and feel distressed to see the medicines, which have given relief to so many dear disciples and their children, almost expended; and what is still worse, I know that we have very little left at Tavoy. Lord, send relief to these thy dear suffering children!

Thursday eve., 12. We were all very much gratified this morning by the arrival of Moug Pallah from Maulmein. He has come to assist Mr. Wade and Mr. Mason in preparing books, as the language of the Maulmein Karens differs a little from that spoken here. Although but one of the Christians here had seen him before, yet the news soon spread around the village, and men, women and children came to welcome him, many of them bringing little presents of eatables, &c. At evening I asked him to read and preach a little; and about 100 Karens seated around, listened with intense interest; and after worship was closed, they all staid a long time to hear him converse. It has been truly interesting to hear him tell how he has spent his time in preaching the blessed gospel from place to place, during our absence in America. It is said "He that winneth souls is wise,"—and I doubt not some of these Karen preachers will stand high, and wear a bright crown, in the kingdom above.

Friday eve., 13. Moug Pallah has had a fever to-day, so that I have the prospect of nursing him for some time, instead of the help I had anticipated. Well, if I have to work still harder, I remember it is recorded of my blessed Master, that he had not time to eat bread. Several of my sick ones are now convalescent, and one old woman, who has been lying on the very borders of the grave, is fast recovering. She seems almost reluctant to return to earth when she had been so near heaven. Her mind during all her illness has been in a most

delightful state of sweet, peaceful resignation to the will of God. She says she has not the least fear of death, and longs to see the blessed Savior and all the glory of heaven. But another woman, who has a little family around her, is still *very ill*. Yesterday a Karen from another village came to me for medicine for his sick wife. I prepared it, and gave him a solemn warning, in the name of my Master, to prepare for his coming. O, that some word of truth might reach his heart. I have frequent opportunities of thus gaining access to those who would not, under other circumstances, come near us, or listen to one of the Christians.

Saturday eve., 14. Had above 100 to worship this evening, and enjoyed a delightful season. Found that one of the most influential Christians had spent the whole day in going from house to house, warning the impenitent, and stirring up his brethren and sisters to more diligence and zeal in their religious duties.

Sunday eve., 15. Mah Pray who was so ill on Friday, is now much better, and sent a note, as we were assembling, to request the church to pray that all her sins may be forgiven, and her sickness blest to her soul. We had to-day the largest assembly I have seen here. Strangers were present from three or four different villages, and the man to whom I gave a "solemn warning" on Friday, walked six miles to meet with us, and listened with serious attention. I felt, myself, the sweetness of those promises of the blessed Savior, which I explained to them, and could not refrain from tears, while I warned the impenitent to flee to the cross of Christ. O, we do enjoy delightful seasons of Christian communion, away here in these woods, and truly the presence of our blessed Savior is with us. I will envy no one all the luxuries the wide world can bestow, if I may be permitted to serve my blessed Lord and Master in these his poor suffering members.

"The calm retreat, the quiet shade,
With prayer and praise agree,
And seem by thy sweet bounty made,
For those who follow Thee."

Wednesday eve., 18. Monday night and all day yesterday, I was rather severely ill, and unable to attend the sick, &c. I shut my door and sat down alone, and could not help thinking of dear distant friends, and especially of my kind husband far away. The sun shone burning hot through the thin old

roof of the house upon my head. I felt as though I should fall from the chair, and looked around to see if I could not get some bamboo arms tied on to support me. I next looked towards my bed on the floor, but there seemed no rest there, and I should have been sad indeed, had it not been for the blessed Book which was lying before me. In it I read of Him who trod the thorny way before me. I found his blessed footsteps marked with sighs, and tears, and blood.

“Earth yielded *Him* no resting spot;
Her Maker, but she knew him not.”

And I felt ashamed of my want of faith and love. I looked out on the houses of my poor sick Karen brethren, and thought the expense of bringing my mattress would have been more than a dollar, and as much for my chair, &c.; and rejoiced that this was saved to do them good. Thus sweet peace descended into my soul, yes, a sweet peace which all the boasted enjoyments of this world can never yield.

Hunting Excursion—Consistency of Karen Christians.

Thursday eve., 19. Three of the Christians here having been out on a hunting excursion, returned this evening, and after worship was finished, gave us a relation of their wanderings. They first went to a Karen village where they (the inhabitants) worshipped Gaudama. Here they read the tracts they had taken with them, and defended the Savior's blessed cause in the midst of opposition and reproach. They had however, at last, the comfort of seeing some impression made on the minds of two or three, for which they thanked God and took courage. From this place three men joined their party, so that at every meal they were ridiculed for asking a blessing on their food, and for their united evening prayers. They said, however, they were not at all ashamed; and when Sunday came, they spent the day in reading, singing and prayer. Their companions then began to revile them, because they found no game, and told them it was on account of the books they carried with them. The Christians told them these books were pleasing to God, and if He did not choose to send them game they were content to go home without it. It was not long, however, after this conversation, before a rhinoceros appeared which they shot, and before night they killed another. This, with daily conversation, began to make an impression upon these

opposers, so that they parted in a very friendly manner, and promised to visit the Christians here. Ko Pallah is now beginning to feel in better health, and appears very happy in studying his Burman New Testament. Yesterday he begged me to read and explain to the Christians as usual every evening, and let him interpret for me, as these exercises would assist much in his future labors; and he always looks happy when he sees me at leisure, so that he can bring his Testament and read and ask me questions. I mention these things as a specimen of the humility and docility of a very interesting Karen preacher who has been blessed, we believe, in winning many souls to Christ. Moungh Shwa-boo my Karen interpreter, likewise possesses much of the same lovely spirit, and I really feel it an honor to serve them for Christ's sake. I have increasing evidence of the piety of some of the inquirers.

(To be concluded.)

Siam.

LETTERS OF MESSRS. JONES AND DEAN.

New openings for Missionary labor.

The following outline of several new and important fields of labor in South Eastern Asia, was drawn up by Mr. Jones early in 1835, and is extracted from a copy of one of the communications plundered by Malay pirates, as mentioned at p. 412, of our last volume.

You refer again to *China*. In a communication written last August, I have expressed many of my ideas on the subject, without saying much about direct attempts on the coast of China, for which my information, or any information I can get, does not qualify me. I would add, that Bangkok furnishes a good field for two more missionaries* to the Chinese, viz. among the Hainan and Cochin Chinese—whose dialects remain yet unknown to protestants. The former are numerous, to the amount of perhaps 40 or 50,000, and are an interesting people, who could doubtless furnish all necessary aid towards acquiring their language. They come from an island on the coast of China, so densely populated, that thousands emigrate every year to Siam.—I should

* Messrs. Reed and Shuck, it will be recollected, were designated to the Chinese mission, and are now on their way to Bangkok.

apprehend that Hainan Island would furnish as fair a prospect of successful admittance into China, as any other quarter. When the language was acquired, should an opening there occur, the missionary would be prepared to enter it at once—should there be no opening, he might still find abundant employ in Siam. Similar remarks might be made regarding Cochin China.

Besides what I have already said in regard to new stations, I feel impelled to urge on the attention of the Board, the following:—

I. *Laos country*; the missionary to come and learn the language at Bangkok, and push on as soon as practicable, into the heart of the country. This country is regarded as a province of Siam, is bounded south by Siam, west by Burmah, east by *Yun-nan* in China. Its language is closely allied to Siamese, and from many inquiries, I am led to conclude that 3-4ths, if not 9-10ths of the words are the same. The written character seems to be a combination of the Burman and Siamese. The amount of population, which is considerable, cannot be ascertained with much accuracy, till the country is explored.

II. *Packlate*, or *Samkoke*, one below, and the other above Bangkok, about 15 or 20 miles; mostly occupied by Peguans. Here the missionary would acquire the Peguan language, and find about 40,000 of a most interesting but too long neglected people.

III. *Bankok*; at least one missionary, to pursue Siamese, and assist me in my labors, or carry them on, if I should be removed, or disabled. Until more books are in readiness, I must necessarily devote most of my time to them, and printing; and yet books will be of but little service, without the living expositor and preacher.

IV. *Tringanu*, a Malay settlement on the eastern part of the Malay peninsula. Population about 40 or 50,000, 5° N. lat. The missionary to spend several months here in acquiring the language, and then to put himself under the protection of the Rajah there, who is friendly to foreigners, and would no doubt protect him, in all judicious labors to spread the truth.

V. *Songkla*, or *Songora*, on the coast, 2° or 3° north of the former. This is in Siam, a romantic situation between mountains—has considerable population of quite a mixed character, Siamese, Malays, and Chinese. From hence information might be gained rel-

ative to all that immense territory of Ligore lying between Songkla and Bankok.

VI. *Quedah*, or the Siamese country, lying along the western coast, near Pinang. The population is said to be rather dense. The language for a season might be studied at Pinang, where there are a few hundred Siamese, who came from Quedah. The spoken dialect is somewhat peculiar, but they use the same books as at Bankok.—Though I may seem to be going out of my way, I would mention,

VII. *Chittagong*. Since the death of dear br. Coleman, near 15 years ago, nothing of much consequence has been done, or attempted in that region. Its population is immense. Situated on a river leading up to Bootan, and Thibet, countries of which less is known even than of China. Are the Thibetians never to know the gospel? Missionaries stationed at Chittagong might throw open the way, for the beams of the Sun of Righteousness to shine upon the steppes of those mountains, hitherto enveloped in mists of pagan darkness.

VIII. *Assam*, bounded on the south by Burmah, and on the east by China. A gentleman writing from "Sudiya, N. E. extremity of Assam," to his friend in Calcutta, last July, (1834) says,— "You say that you wish all these people to learn to read and write the Burmese: now, do you not think it would be the shortest way, to send two or three intelligent young men, missionaries, up to this place, and let them learn the Shan language?*" In the course of two or three years, they would, most probably, be able to translate some of our simple books into that language,— which would diffuse a good deal of useful knowledge among them. When they had mastered the language, they might translate the Scriptures. * * * * A finer field for the missionary than this, I suppose there is not, in any part of India. I have often thought of writing the Bishop this, but never could muster courage enough"!!

Another letter from Gowahatti, (Assam,) dated July 27, 1834, says, "I have no doubt if they [the people of Sudiya,] had some elementary books, they would soon be able to read and understand

* Shan is the name given by Burmans and Siamese to the Laos country. From the fact of a great similarity in the spoken language, the Burmans often confound the Shans and Siamese, though in reality quite distinct. Many Europeans residing in Burmah do the same.

pure Burmese readily. They all understand it colloquially. But Mr. Bruce says, they require *Siamese* books—are any procurable at Calcutta? * Mrs. B. has devoted a great deal of time to teaching the natives of Sudiya—and she boasts of having made some four or five converts—I shall be happy to be able to further her pursuits.” The writer speaking of Mr. Bruce under date of “Gowahatti, Aug. 7: 1834,” says, “I take the liberty of sending you his last letter, that you may observe how earnest he is in his desire to have a missionary in his neighborhood. I am sure a missionary might do great good there, if a well educated man.”

The Board will perceive, that no time is to be lost, if they would avail themselves of one of the fairest opportunities, which now presents for planting their missionaries on the borders of *China*. Should the circle which I have indicated, be speedily completed, there will be a lateral force, brought to bear with irresistible influence on the west of the celestial empire. Why may it not? Carey’s motto was, “*attempt great things.*” A letter dated Sudiya, Nov. 2, 1834, says, “I have asked Lieut. Charlton, at Sudiya, to endeavor to translate some of your *Elementary Books*, into the Shan dialect prevalent in that quarter. The field in that direction is, as Mr. Bruce says, unlimited, and entirely ours for the reaping. But we have no hands, and no funds.—Would it be possible, as Mr. Bruce suggested, to get a steady missionary family settled at Sudiya by the assistance of any of the societies?”

I mention all these places not because there is not enough to be done at Siam, but because it seems necessary that something be attempted on a larger scale. If any thing in the above should appear dictatorial, forgive it. My object was to make suggestions of *facts*, and I have not time to “seek out acceptable words.” I am refreshed and encouraged by the liberality with which you have strengthened Burmah, but am grieved to find in your designations, no provision for the *poor neglected Peguans*.

[A letter of Mr. Dean under date June 20, after alluding to the above communication, of Mr. Jones, subjoins the following remarks respecting Hainan and Borneo.]

In addition to what was said of Hai-

* I have sent a few since, to be forwarded from Calcutta, to ascertain whether their language really is *Siamese*—of which I am in much doubt.

nan, it should be remembered that it has a delightful climate, situated between 18° and 20° N. lat. and its partial independence of the Chinese emperor, and its separation from the empire, have left the people to more correct views of themselves, and of their relation to the rest of mankind, and far more accessible to the missionary than the inhabitants of the continent. Scarcely less can be said of the importance of sending a missionary to labor among the Chinese in *Borneo*. Though the moral renovation of this island may not be so directly connected with the conversion of China, as that of the former, still it may have equal claims upon our immediate efforts, inasmuch as we first need the conquest of some of the *out-posts*, that we may have a place to collect our troops, and store our ammunition, before we make an attack upon the *strong hold* of the enemy. The interior of Borneo is said to be inhabited by an independent colony of Chinese, consisting of several thousands. The whole *Chinese population* of the island, is estimated at *one hundred and twenty thousand*.* Mr. Medhurst, of Batavia, has visited, and distributed a few books among the Chinese on the coast, but the interior has never been visited by a missionary. The Malays, the native inhabitants of the island, are denied the labors of Christian missionaries by the anti-christian policy of the Dutch government.

Arracan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 43.)

Discussions with the natives.

April 13. Several of those present yesterday, came again to-day, and we also had some new visitors. To answer an argument drawn from the betagat, (the sacred book of the Burmans,) I stated some of its geographical errors. This originated quite a spirited conversation, and obliged me to bring out my maps, small globe, &c. With these they appeared much pleased, and after some explanations and arguments, they seemed almost convinced that the betagat is not true. Some of them begin to manifest a good deal of interest in the new religion.

14. Several of the visitors of yesterday, with others, came to-day. The

* See “*History of the British Colonies*,” by Dr. R. Montgomery Martin.”

subject of the four great islands, (or continents,) &c. came up again, and most seemed to believe that there are only two. Having put our school apparatus, designed to illustrate the revolutions of the earth and moon, &c. in order, was able to explain, I believe, to the comprehension of those present, these revolutions, the changes of the seasons, eclipses, day and night, &c. The people appeared much pleased with their new ideas, and paid very respectful attention to religious instruction.

15. Several interesting young men came and spent an hour or two in hearing, asking questions, &c. They have now been for three or four days in succession, and really evince a good deal of interest in my instructions. May the Lord enlighten them. An old man came tottering into the house, and as he was too infirm to work, asked for something to buy food. I found that he was nearly a hundred years old, and although he had heard something of Christ, he now was entirely ignorant of His religion. I really pitied the poor old man, and having given him something to relieve his temporal wants, I endeavored to explain to him the way of salvation, and urge him to believe on Christ immediately, that when he died he might go to heaven. I gave him a tract, as he said his neighbors could read it to him.

16. The young men returned and said there was a northern and southern continent as well as an eastern and western one, and that the boats of the king of Burmah had been to them. I compared the Burman boats with the English ships in size—told them that the Burmans hardly dare go out of sight of land for a day, had never been to England, America, &c., (all this they knew full well,) and asked them if they thought they would be more apt to discover continents than the English, whose ships were in every sea. This silenced all, and seemed to convince most. They listened to farther instruction, and when about to go, asked for some large books, that they might read every day, and learn the truth.

17. Several visitors to-day. To those who had been frequently before, I read, and had them read, select portions of the New Testament. Among other things, I read the third chapter of John. When I came to the 19th and 20th verses, one man left, not seeming to relish the truth therein contained. Two men from a distance came, and sat some time listening to instruction: to

one I gave the Catechism and View, and to the other the Balance, also four Catechisms for some children living in the jungle with them, who can read. Two priests called and appeared astonished and pleased with the school apparatus, map, &c. They were as ignorant as others of the simplest elements of astronomy. I gave them tracts, and told them plainly that Gaudama was no God, but a real man, who ate pork, became sick and died. They said it was so, and laughed at this representation of their god, which I borrowed from one of the tracts. With reference to the worship of idols, I gave them the scripture representation of its folly, "Having eyes they see not, having ears they hear not," &c.; and asked them what was the profit of worshipping senseless blocks of wood, &c. They said they could not say, and finally left without an attempt to defend their idolatry. May the Lord teach them the error of their ways, and bring them to a knowledge of the truth.

18. Four or five new visitors to-day, beside about as many of those who have been before. The new ones seemed quite open to conviction, and evinced a good deal of interest in the story of Christ crucified. Some were considerably advanced in life, and appeared to regard the subject of religion as one of importance. I have sent an invitation to two villages for the people to come to my house to-morrow, and listen to the law of Christ. May I have wisdom from above, enabling me to communicate the right truth, in the right manner.

Visitors from Cheduba and Ladong—Authority of Ancient Custom—Darkness of Heathenism.

19. Sabbath. At an early hour, two or three men came, listened a while and took tracts. After breakfast several assembled at my door, all new visitors, and I believe from a distance. Six were from Cheduba, an island containing something more than 7000 souls, distant about forty miles. They sat an hour or two, and seemed to listen with considerable attention and interest. Each took a tract at leaving, and I trust that many will hear of Christ through their instrumentality. Two men from Ladong, a village some thirty miles distant, listened to the reading of the Catechism with remarks, and after asking several questions left with tracts. Toward evening went to one of the villages visited on the 16th ult., and met with rather an unwelcome reception. Found

some children who could read, but would not take tracts. Most of the men said they could not read. Collected, however, quite a large congregation of men, women, and children. Read and talked, till I thought they might understand enough, to know the folly of idolatry, and that Jesus Christ alone could save sinners. Found a few men who could read, and were willing to take tracts, and left several with them. Came to an old man and asked him if he could read: he said he could: I handed him a View, which he returned after looking at it a few moments, saying he did not want such a book. He manifested a good deal of opposition to the religion of Christ. Soon after, left the village, the children hooting after me, and crying out, "ha! Padre." On returning home, met several going from the house with tracts, and found that a large number had been, and listened to the truth read and spoken by Mrs. C. Nearly every one of the hearers to-day are new ones. Why the old ones have not been, am unable to say. Perhaps they have learnt enough of the religion of Christ to know that they must break off their sins by righteousness, and be saved by grace alone, or else perish; and, not relishing these truths, conclude to pursue the subject no farther. One thing, however, encourages me. The work is the Lord's, and will go on. The proudest, hardest heart can be subdued with infinite ease by his Spirit.

20. Have had about twenty visitors to-day—three of the Cheduba men among the number. Several have not been before. When asked why they worship Gaudama, they replied that it was the custom; their forefathers had all done so, and they of course could not do otherwise. This I hear every day, and not unfrequently time and again from the same individuals. I reply, if the custom is good, follow it; if not, don't follow it. To this they assent. I ask them if all around them were thieves, if they would steal also. They answer No. I tell them, too, that their fathers were ignorant of the religion of Christ. Remarks like these silence them; but after all, I suspect they have no idea of departing from the custom, and forsaking the god of their fathers. O that the Lord would teach them their folly and sin, and lead them to believe on the blessed Savior.

21. Some twenty or more have called to-day, to hear, inquire, &c. The news of my strange system of astron-

omy and geography, and of the method by which I illustrate it, has spread far and wide, and I am obliged very frequently to exhibit my apparatus, (which was kindly given us by a friend.) It is exceedingly difficult, for me at least, to make these benighted people understand the first elements of astronomy, &c. They say that the sun goes round the earth, and inquire, if the earth turns round every day, why the front of my house does not daily become the back side of it, &c. To answer such questions, and make the subject plain, I know of nothing better than the apparatus. I take it and say, now put an ant on the earth and turn it, his position is unaltered and he knows nothing of the motion, and as he comes in sight of the sun, and passes again out of sight of it, the appearance is the same to him as if the sun went round him, while he was stationary. This seems to convince them, but it is one thing to show them the error of their ideas, and quite another to get them out of their mind.

(To be continued.)

West Africa.

EXTRACTS OF A LETTER FROM MR. CROCKER, DATED MILLSBURG, OCT. 28, 1835.

Through the merciful providence of God, though in the land of the dying, we are still in the land of the living. Br. Mylne is at present on a bed of sickness. He was attacked with the fever a fortnight ago to-day. For a few days, "he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." He gave me directions respecting the disposal of his affairs, and seemed ready and desirous to depart and be with Christ. For several days past he has been free from the fever, and appears to be gradually gaining strength. A little more than three weeks ago, I had a slight touch of the fever, but it did not last long. I was taken on Tuesday, and was able to attend Sabbath school and preach once the next Sabbath. I have been remarkably sustained during the illness of br. Mylne, though at times apparently on the verge of having the fever. My health now is tolerably good. I have been enabled, I trust, to say, thus far, "Not my will, but thine be done." About the time I was sick, we had some apprehension of a war with the natives. Dr. Skinner had been up to Millsburg, and stated that appearances in relation

to the Dey tribe, who live all around us, were rather threatening. They had been fortifying their towns, especially on the side towards the colony, with strong barricades; had violated the treaty in some instances, and began to grow saucy. He was going to hold a palaver with their head king the next day. This was a few days before I was taken sick. He went down to Monrovia, and we heard nothing of the result of the "palaver," for several days. In the mean time, we had a little alarm. Three weeks ago to-day, about 9 o'clock in the evening, we heard several muskets fired, and the blowing of a horn kept by one of the citizens, to be used as a signal on any special occasion. We thought it probable that the natives had commenced an attack upon our little town, and that the bloody tragedy of Bassa Cove was to be acted over here. We were, however, soon relieved of our suspense. One of the citizens was lost in the woods; and the man who kept the horn, supposing the fact was known, thought he might blow his horn for the benefit of the man, without disturbing the inhabitants. The man found his way out next morning. The difficulties between the Colony and the Dey tribe being settled, we are free from the apprehension of war at present. I suppose that most, if not all the native tribes, would be glad if the Colony were extinct. And it would be soon, probably, if the natives had a little more courage. But they are a timid race, and will be kept by God, I trust, from doing us essential injury. We feel very desirous of being able to converse with them in their own language. They come around our dwelling, and we attempt to give those of them who can understand any English, some ideas of God, and of their obligations to him, &c. But owing to the paucity of English words which they understand, it is difficult to convey any definite idea to their minds on the subject of religion.

We commenced, some weeks since, the study of the Bassa language. We employ a young colonist about 17 years of age, who, coming out here when a child, and having constant intercourse with the natives, is able to converse fluently in two different languages, the Dey and the Bassa. The Bassa language being very extensively spoken, we have commenced with that. Owing to sickness in the family, we have not done much as yet. The young man who teaches us, is a cripple, son of one of the sisters in the Baptist church. As

a compensation for his services, we board him, and are endeavoring to prepare him to be a school teacher. May the Lord convert his soul, and make him eminently useful.

I feel very desirous of seeing a Baptist missionary establishment in this place where, as from a radiating centre, light shall be diffused far and wide—some comparatively healthy location, which may prove a rallying point for the acclimation of new missionaries, and where facilities may be at hand for acquiring a knowledge of the native tongues. Such an establishment, I trust, will exist sooner or later. Whether we shall live to see it, is altogether uncertain. As the noxious vapors which produce so deleterious effects on unacclimated persons, do not seem to rise in a condensed form, very high, I think a house erected on some one of the elevated spots not far from us, would be comparatively safe for new comers. In learning the Bassa, we give out an English word to our teacher, and he gives us the Bassa word. After endeavoring to imitate his pronunciation as nearly as possible, by speaking, we then write it down, employing such a combination of letters as will give most nearly the sound. We find it no small matter to imitate the uncouth sounds of the native tongue. But he who endowed his disciples in ancient times with the gift of tongues, can furnish us with all the requisite qualifications for acquiring the languages necessary for the propagation of the gospel here. We hope, if we are not permitted to live long enough to complete the knowledge of the language, to be able to leave something behind us that will help others to acquire it. The gospel must, and will be preached to the natives of this country in their own language. If we are permitted to do any thing toward the accomplishment of this object, we shall consider ourselves highly honored of God.

We are now passing through, probably, the most unhealthy season of the year,—the going off of the rains. We are constantly reminded that we hold life by a very frail tenure. A person may feel perfectly well to-day, and tomorrow be prostrated by a burning fever. We feel much the need of the prayers of Christians in America. I hope our brethren will never forget Africa in their supplications. We do not believe that God has forgotten it, but we believe he will yet make glorious displays of his mercy and grace in this land.

In another letter, dated Monrovia, Dec. 16, Mr. Crocker states that Mr. Mylne had had another attack of fever somewhat severe, but was then convalescent.

"As to my own health," he adds, "I have been very much favored. I have not had any severe attack of the fever as yet. This is perhaps what no white person, who has spent as long time in the Colony, has ever been able to say. This I attribute, under God, to my mode of living, which excludes animal food, and to the Thompsonian method of treating my symptoms. Still so great is the change of climate, (the glass being now, in the middle of December, up to 86 or 88, in the day time,) that I am obliged to use much precaution in regard to exposures. As we have been spared thus far, we have strong expectation that we may pass through the acclimation with safety. Our object in visiting the Cape at this time, is to procure a more competent teacher of the Bassa language. Our present teacher has done tolerably well, but he is far from having a perfect knowledge of the language. We have not yet succeeded in getting one to suit our purpose better than he, but we are in hopes to do so before long.

I bless God every day, that he has brought me to this benighted land. We believe that we are in the path of duty, and we have found God a present help in time of trouble: with the exception of the prospect of doing good, our earthly attractions are so weak, as to enable us to realize what it is to be "in a strait betwixt two."

One of the kings of the Bassa tribe, Bob Gray, was at our house, some weeks since, and took several meals there. He resides at Bassa Cove, and was friendly to the Americans, at the time of the massacre. He seemed quite astonished at my having some knowledge of the Bassa language, and told me that if I would live with his people, I would become a black man in two months, (i. e. I should be able to talk their language.) We feel desirous of visiting Bassa Cove, as soon as practicable, to see what may be done by way of introducing the gospel among the tribes in that region. We hope to visit it soon. Dr. Skinner is there, at present; and has been there about 4 weeks, making arrangements for the accommodation of the new settlers. I understand that they have selected a new spot for their town, and are erecting a fort for its protection.

France.

EXTRACT OF A LETTER FROM REV. D. NEWTON SHELDON, DATED PARIS, DEC. 10, 1835.

Perhaps you will have been expecting a communication from your missionaries lately sent to this country, before this letter can reach you; but as we had no intelligence to transmit to the Board beyond the information of our safe arrival, we have ventured to delay writing till now. We landed at Havre on Friday morning, the 20th of Nov., after a tolerably pleasant voyage of twenty-five days.

It was a matter of regret to us, that there could be, on the part of the passengers and others in the ship, no common recognition of dependence on the Almighty, expressed in the solemn form of worship, not even on the Sabbath; but the captain, while he assured us that a religious service would be pleasing to himself, deemed it unadvisable to have any, on the ground that a majority of his passengers were, nominally at least, Catholics. It is but justice to captain Stoddard, to state, that he gave us, in his whole deportment and conversation, every reason to credit the sincerity of this assurance. He is a friend to the cause of temperance, and does not allow his sailors to drink any ardent spirits. He was uniformly kind and gentlemanly towards us, as he was to all on board the ship.

As we were unprovided with passports from our government, we were unavoidably kept at Havre, during Friday, and so much of Saturday, as to hinder us from taking the *Diligence* for Paris, before Monday. Without a passport, no foreigner coming into a French port can go a single league into the country.

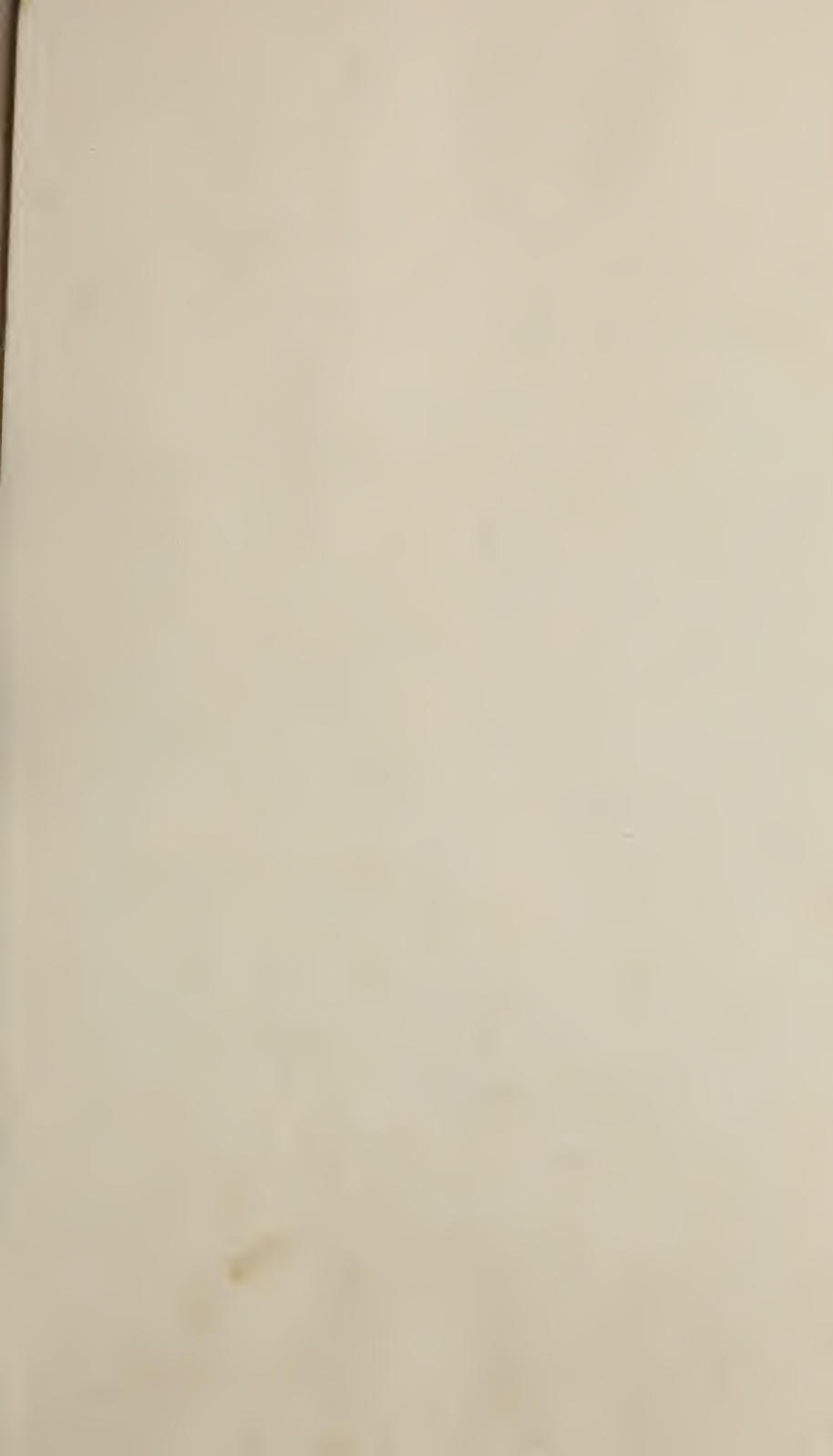
We all reached Paris on Tuesday morning the 24th of Nov. Since that time, we have been mostly occupied in getting lodgings, and making arrangements for the winter. We are now pretty much settled. We have been greatly aided in all matters by the advice of br. Willmarth, by whom we were received with a cordiality truly christian. We feel that we have great cause for thankfulness to our merciful Heavenly Father, who has preserved our lives and brought us in safety to this scene of our anticipated labors. Our prayer is, that he may open to us a wide door of usefulness, and give us a heart to enter in and labor zealously for him.

Donations from January 15 to February 15, 1836.

Am. Tr. Soc., for Tracts in Burmah—per Rev. S. Bliss, Sec. A. T. S., Boston,	\$2000,	
" "	1000,	
Jay, N. Y. Fem. Miss. So.—Betsey Stone, Treas.,	13,50	
" " " " Bap. ch., collected Jan. 1, 1836—per J. Purmort, Jr.,	9,70	23,20
Columbia, S. C., of S. C., Columbia, for Bur. Miss.,		100,
Halifax, N. S. Horton Fem. Mite So., to ed. Bur. child named E. M. Pryor,	7,	
" " " a friend in Horton, for African Mission,	2,	
" " " Col. in N. Scotia, for Bur. Miss.—per Rev. E. A. Crawley,	216,	225,
Chester Factory, Mr. Seabury Fish, for For. Miss. (and as much for H. Miss.),		1,
S. Carolina, Welch Neck Asso.—Cheraw ch. 15; Darlington ch. 15,75;		
Mispah ch. 2,25; Elim ch. 20; Ebenezer ch. 5; Darlington, mon.		
con. 17,75; Jewelry sold, 5,62,	81,37	
S. Carolina, Gen. Com. of Charleston Asso.—Mechanicsville ch. 99,50;		
Sumter U. Meeting, 6,25; Rev. J. Hartwell, 3; Jewelry sold, 9,88,	118,63	
Per Rev. Jesse Hartwell,		200,
Newport, R. I., Bur. Miss. So., Aux. &c., for sup. of nat. Bur. missionary, to be named Gardner Thurston—per H. Y. Cranston, Esq., Sec.,		100,
Foxboro' & Mansfield Fem. Miss. So., for For. Miss.—per Rev. T. C. Tingley,		15,81
Lowell—Mrs. Lucinda Parker, for Burman Tracts,		2,
Eunice Burman, ,50—Dea. Smith, ,25—Dea. Chandler, ,75—per J. Putnam,		1,50
Troy, N. Y.—of J. L. Rundell, Esq., a part of the bequest of Asaph Clark, deceased—per Rev. B. M. Hill,		51,11
Boston—Miss H. Barker, for Ind. schools at the west—per Miss Mary Webb,		5,
Pittsburg, Pa., Fem. Benev. So. of 1st Bap. ch., for Bur. Miss.,	10,	
" " " Juv. So. of 1st Bap. ch., for Bur. Miss., 5; for China Mission, 5; for African, 5,—per Rev. S. Williams, their pastor,	15,	25,
North Carolina State Convention, for Bur. Miss.—per Jos. B. Outlaw, Esq.,		300,
Black River, N. Y., Bap. Miss. Soc., for For. Miss.—per Rev. T. A. Warner,		50,
N. B. The \$80 credited Black River Asso. in August last, should have been credited to this Society.		
South Carolina—Savannah River Bap. Asso., for ed. of Fem. Bur. children, 50; for Dr. Judson, 10; Bur. Miss., 277,85; Siam Mission, 5,—per Alexander J. Lawton, Esq., Sec. and Treas.,		342,85
Boston—Miss Eunice B. Wells, for ed. of heathen children, named John Batchelder Wells and Abigail Richardson Wells, which make up the sum received from her this year \$100,		10,
Virginia For. Miss. Soc.—Accoquan, 1,05; Dumfries, 2,01; First Bap. ch., Richmond, 62; 2d Bap. ch., Richmond, 24,50; Fem. For. Miss. So., Deep River, 16; Fem For. Miss. So., Market st. ch., Petersburg, 67,87; Four Mile Creek, Henrico Co., 53,33; Hampton, Va., 11,64; Norfolk, 1st ch., 2,25; Cumberland st. ch., 114,40; Portsmouth Bap. ch., 16,50—per Rev. Samuel Corelius,		371,55
Cambridge, Ms., Fem. Judson So., to ed. Bur. children, named Prudence Farwell and Sarah Jacobs—per L. Farwell, Esq.,		49,
Rhode Island Bap. Convent.—Providence 1st Bap. ch., col. at mon. con. 59,77; Warren, three persons, 6; dying contribution of Mrs. Ann Haile, 5; Fall River, Ms., 1st Bap. Miss. Soc., 20; Providence, legacy of Elizabeth Boyd, deceased, 20; Warwick, Mrs. Ann Titus, 4; Warren Asso. Anniv. col. 30,05; Coventry, Caroline (and Penelope Waterman, 7,75; Providence, legacy of Mrs. Sarah Davis, 5,50—per N. Waterman, Jr., Esq., Treas.,		158,07
Killingworth, Conn., Harriet Griffing, for Bur. bible—per J. Putnam,		4,
Philadelphia, Pa., Mrs. Margaret Livingston, for Burman bible—per Rev. I. M. Allen,		10,
Newton, S. S. children and females of 1st Bap. ch. and cong. Newton, for ed. of Bur. or Karen boy to be named <i>Joseph Grafton</i> —per Mrs. M. W. Willard,		25,
Providence, R. I., Pine st. Bap. ch., for Bur. Miss.—per D. C. Green, Esq.,		57,60
Oneida Bap. Asso. N. Y., 70,75; legacy of Levi Hart, by S. C. Hart, 10,—per P. Townsend, Esq., Treas. &c.,		80,75
Boston—S. S. Miss. So. of 1st Bap. ch. and cong., to sup. Bur. child named William Hague,		25,

H. LINCOLN, *Treasurer.*

Errata. Page 55, for Rev. Charles Curtiss read Rev. Chandler Curtiss. An error has also occurred in numbering the pages of the second form.



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